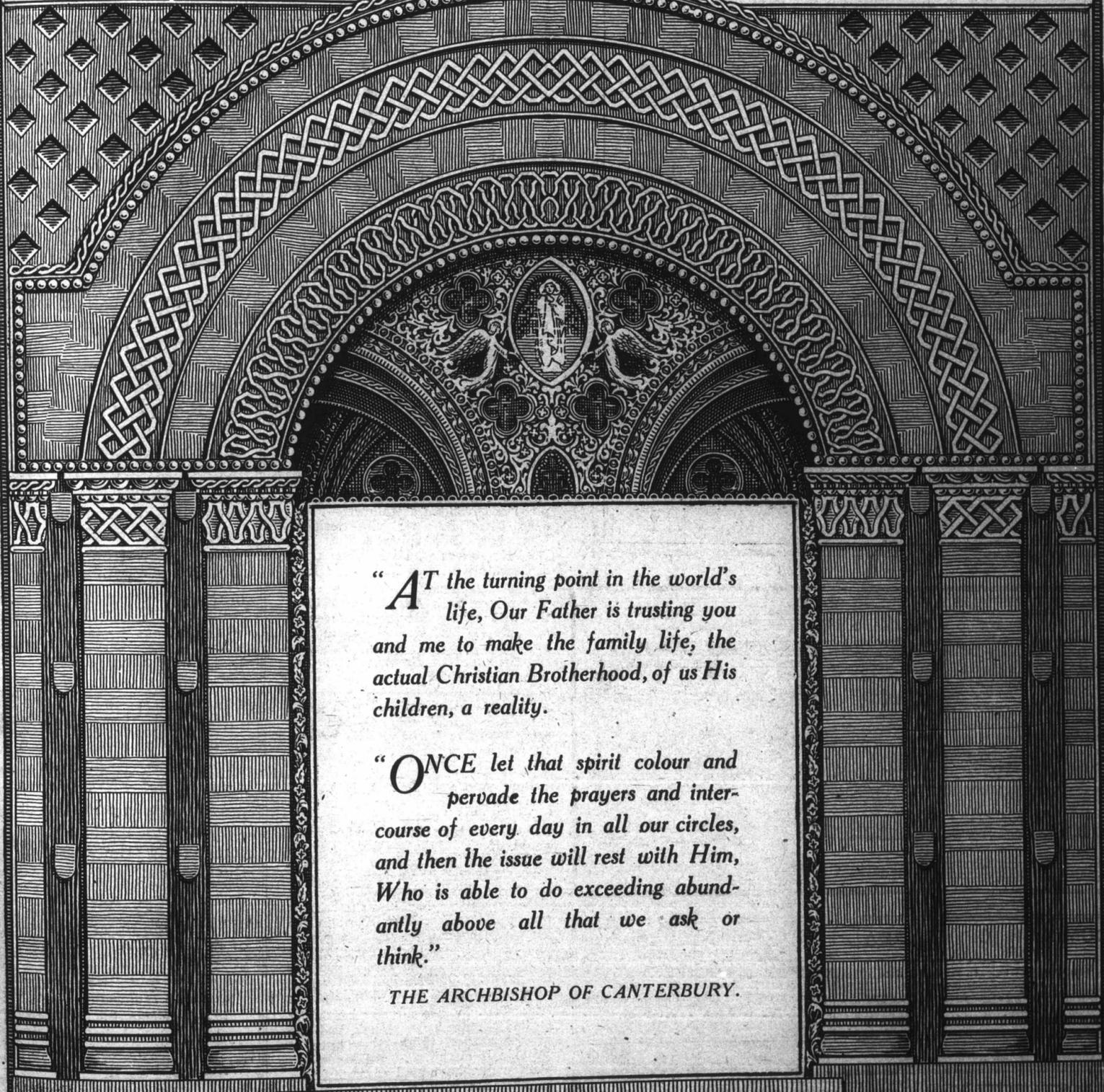


Canadian Churchman

VOLUME 47. NOVEMBER 18th, 1920

TORONTO, CANADA

NUMBER 47



"AT the turning point in the world's life, Our Father is trusting you and me to make the family life, the actual Christian Brotherhood, of us His children, a reality.

"ONCE let that spirit colour and pervade the prayers and intercourse of every day in all our circles, and then the issue will rest with Him, Who is able to do exceeding abundantly above all that we ask or think."

THE ARCHBISHOP OF CANTERBURY.

A NATIONAL CHURCH OF ENGLAND WEEKLY

ember 11, 1920.

he's a bigger bird
ting is more in his
I decided not to
satisfaction of tearing

next evening as I
yard, flying low in
saw him there on
g mice, too, with a
ter him. I could
eyes. When I asked
pened, he looked as
ng better than to
, and he wouldn't

y, however, from a
k of the barn. He
d been after some
and had somehow
between the slats
it out. Then that
with the kind eyes
—but I forgot, you
—anyway, he came
Puss caught in the

ought that was the
right, and of course,
oo; but the preacher
heart and didn't want

He made sure the
way, then wound up
in and fastened one
t, and the other end
d Puss that as long
every mouse or rat
l otherwise behave
t have his life as a

was an awful fate for
he people are kind to
so much better than
r deserved, that he
ough to get off so

is, and there he's
prisoner for the rest

d listened with deep
ong story, and when
he said, "That's the
eard for many a day,
that the fate of Puss
mily a lesson."

Owls began to laugh.
st laughter Boy Blue
and the funniest. He
ughing, too, and he
ing very hard when
enly stopped.
suppose, they were a
and very much sur-
boy under the tree so

ue saw he was dis-
ped up and told them
I guess you know the
better than I do," he
if you could find me,
o thankful."

your heart, yes!" cried
ust follow me and I'll
y the shortest, easiest
st about have time to
e the moon sets."

e Boy Blue played the
low the Leader," but
ader was more depend-
ttle wandering fire-fly
s the moon was setting
nd crept into bed, very
y, without having been

e Continued)

to a druggist to get an
Selecting one that an-
urpose, he asked, "How
ll," said the clerk, "if
empty bottle it'll be five
you have something put
t charge anything for
Sure, that's fair enough,
e. "Put in a cork."



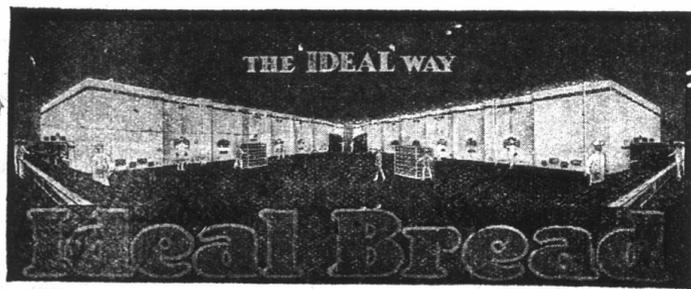
What a Business Man did

A SHORT time ago a successful business man turned over a large part of his property to this Corporation as his Trustee. Under the Trust Agreement we pay the income from the investments to himself as long as he lives and to the members of his family after his death, the Capital to be finally distributed among their heirs. This man has exhibited both wisdom and foresight; he has made secure the results of his enterprise and industry and will enjoy these with peace of mind; he has also fulfilled his duty towards his family by making suitable provision for them after his death.

We have many such Trusts in our office. Can we suggest a similar settlement to suit your circumstances? Write to us to-day. Your communication will be treated with the strictest confidence.

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Personal and General

Mr. J. C. Farthing, son of the Bishop of Montreal, has been selected as Rhodes Scholar for the Province of Quebec.

Amongst other bequests in her will Mrs. J. Herbert Mason, of Toronto, left the sum of \$500 each to Grace Church-on-the-Hill and St. Peter's Church, both of Toronto.

Mr. Percy Ellwood Corbett, a Rhodes Scholar from Quebec in 1913, originally of Qu'Appelle, Sask., has been elected to a Fellowship at All Souls' College, Oxford. He is the first Canadian to be elected to a College Fellowship at Oxford.

Their Excellencies the Duke and Duchess of Devonshire, accompanied by His Honour the Lieut.-Governor of Ontario and Mrs. Clarke, attended a special Armistice Day service in St. Paul's, Bloor St., Toronto. Dr. Cody gave a short address. The church was crowded to the doors.

Mr. Otto James, A.R.C.O., organist and choirmaster at the Church of the Redeemer, Toronto, and organist for the National Chorus of Toronto, has been appointed to the Faculty of the Canadian Academy of Music. Mr. James will teach singing, piano, organ and sight singing.

Lieutenant Charles Beresford Macqueen, son of Lieut.-Colonel F. W. Macqueen, of Toronto, lately attached to the 49th Siege Battery of the Royal Garrison Artillery, has received through Mr. Winston Churchill, Secretary of State for War, a personal letter of thanks from the King for gallant and distinguished conduct in the field.

The Sisters of St. John the Divine, Major Street, Toronto, invited the members of the St. John's Hospital Alumnae to high tea before the annual meeting, which was held on November 12th, after vespers in the chapel. The election of officers took place and resulted as follows:—President, Miss Burnett; vice-president, Miss May Elliott; treasurer, Miss Haslett; secretary, Miss Price; press representative, Miss E. W. Hutchins.

Her Excellency the Duchess of Devonshire, with Mrs. Lionel Clarke, the wife of the Lieutenant-Governor of Ontario, honoured Havergal College by a visit last week. Members of the Board of Governors and the Principal with the whole school received her. A bouquet of white and gold chrysanthemum tied with green tulle—the school colours—was presented to the Duchess, who praised the splendid work and record of the school.

Rev. A. C. S. Trivett, M.A., and Mrs. Trivett leave Toronto in two weeks for Hankow, China, where Mr. Trivett is to take charge for five years of St. John's Church, which serves the English and American residents. Mr. Trivett was overseas with the Cycle Corps and Y.M.C.A., and since returning has been Secretary for Student Association Work in the Western Universities. He is a graduate of University of Toronto and Wycliffe College, and Mrs. Trivett is the daughter of Principal O'Meara.

"The people in Trinity Church district, Toronto, are already beginning to feel the pinch for money, and one of the hardest things they have to provide is clothing of all kinds. If your readers have used garments, that they do not require, and will let us have them, it will be a great help. We can use anything along this line, for men, women and children. Will gladly send to any part of the city for them on receipt of a card or phone message, Main 6630. H. C. Dixon, Trinity Rectory, 417 King E., Toronto."

CHURCHMEN!

OUR Primate has stated the great need of a widespread circulation of the decisions reached and the policies adopted by all the Synods of the Church.

THE Church weekly newspaper is the only means to reach the Church constituency at large.

IT is therefore felt that the Bishops, Clergy and Laity in our Dioceses and Parishes, from end to end of the Dominion, should see that *The Canadian Churchman* is taken into all the homes of our people. If you are not already taking the paper subscribe at once, and arrange with someone in your Parish to act for us in securing new subscribers.

DURING our present Campaign for new subscribers we have been able to increase our circulation over 50%, largely owing to the help given by Rectors and Church Societies who believe this paper has a *real mission* in keeping its members interested in the work of the Church.

WE will pay a liberal commission to a club of 10 or more new subscribers.

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Some Memories of Miss Grier

ROSE GRIER, the eldest daughter and third child of the large family born to the Rev. John Grier and his wife, a member of the well-known family of Geddes, was born at the Carrying Place, near Trenton, Ontario, her father's first parish. She seems to have inherited strength of character and great common sense from both parents. She was very bright and talented, and when quite young became organist and choirmistress at Belleville, her father's later charge. Here she is said to have introduced for the first time "Hymns Ancient and Modern" to choir and congregation. She engaged in private teaching through the week.

Two cups of happiness were offered her in her young days, the one holding the prospect of a happy marriage, the other, some years later, offering a life of dedication to God's service as a Sister of the Community of St. Mary, Wantage. Both were taken from her, the one by the death of her betrothed, the other by the summons to her father's deathbed just before her intended entrance on the novitiate.

In 1876 Miss Grier was chosen to fill the vacant post of Head Mistress of Bishop Strachan School. The call for the higher education of women which had worked such a change in England was being loudly heard and echoed in Canada, and Miss Grier's gift of sanctified common sense, her powers of teaching and governing, and her broad outlook, from the viewpoint of the Catholic faith, over the whole field of women's activities, rightful aims, and highest life, were urgently needed.

She threw herself heart and soul into the work before her, with what searchings of heart, what intense prayer, those who know her best may best understand. One side of her vigorous personality was her steady, consistent, humble life of communion with God. Another characteristic was her eager watchfulness over each child sent to her. Every girl in the

school felt that Miss Grier loved her individually, that she was the object of her personal care, that she was prayed for, and that she could go to the Head for sympathy and help at any time, and find it. Her Scripture classes were a joy, for her religion was a real thing, and she was devoted to her Church. A girl might be heard to say that Miss Grier would find religion in "that disgusting Euclid and arithmetic."

One great secret of her influence, over teachers and pupils alike, was her belief that each one was doing



THE LATE MISS GRIER,
Former Principal, Bishop Strachan School, Toronto.

her best, and so she won the best from them. She was very just in punishment, and her sense of humour saved her from the mistake of preaching or over zeal, and a sulky fit would often be averted by a few words of timely fun. "Look for the eyes in the back of my head before you do that again," she said suddenly to a girl who was writing a note when she thought Miss Grier safely em-

(Continued on page 761.)

Our New Missionary for Japan

Last Sunday morning Rev. Cuthbert Cooper Robinson, who is leaving for Nagoya, Japan, as a foreign missionary, was ordained by the Bishop of Toronto, at St. Alban's Cathedral. The ordination sermon was preached by Canon Morley.

Rev. Cuthbert Robinson is the son of one of the first missionaries to leave Canada for the foreign field. Following in their father's footsteps, the entire family, the one son and two daughters, have taken up missionary work, Miss Hilda Robinson in Japan, Mrs. George Bryce (formerly Miss Lucy Robinson) in India, and Rev. Cuthbert Robinson also going to Japan.

Rev. Cuthbert Robinson is a graduate of Toronto University and of Wycliffe College. He served with the Princess Patricia's Light Infantry for three years and eight months. He was recently married to Mrs. Jean Bryce, of Ottawa. Mrs. Robinson is a graduate in Arts of the University of Toronto and, besides interest in Student Christian Association work, showed leadership in women's athletics being captain of hockey and tennis teams.



REV. CUTHBERT COOPER ROBINSON, B.A.

At the service Canon Gould read special prayers for Mr. and Mrs. Robinson and Miss Cooke who is returning to her field.

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FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

THE tragedy at Sandwith calls for a few dispassionate comments in the interests of justice in this particular incident and the whole administration of law throughout the country. The manifest loosening of the public conscience on the matter of crime in recent years is a very uncomfortable subject to contemplate. It is easy for us to attribute these things to the influences of war, and to comfort ourselves with the thought that it has always been so, and let it go at that. The assumption is that things will right themselves in a few years, and in the meantime, why worry? Let us not forget that this war was entirely different from any war that preceded it. The rank and file of our citizenhood had far more to say in its conduct and conclusion than ever before. The shaping of our government and the standards of life are in the hands of a much greater degree of the ordinary citizen now than at any other time in history. We thought we had learned many lessons about effective warfare in South Africa, but their usefulness evaporated when this great war commenced. Let us take heed lest our calculations so comfortably assumed regarding the early subsidence of post-war irregularities will follow the old paths when every-thing else has departed from them. The one hope in existing law once more in the national and domestic life lies in our justice.

Let us assume that along the border cities of Ontario there is intense and bitter feeling between those law. One may not perhaps expect that fairness of judgment or that detached attitude to justice that belongs to reasonable men under ordinary circumstances. In this case, however, the border cities do not constitute the whole of Canada, and the people of Canada are very much interested in the incident in question. In dealing, therefore, with the Chappell Hotel tragedy, the authorities involved have to think not only of the effect of their actions on the residents along the Detroit River, but their effect in bringing respect or contempt upon the administration of justice throughout the province and the whole Dominion. Let the writer attempt to interpret public opinion as he finds it among men who are in no way involved in this case. They are not carried away with any undue prejudice against the Ontario Act, neither have they any sympathy with men who knowingly violate the stipulations of a statute. They simply want to be fair to those who are carrying out a difficult and distasteful duty, but they are men enough to desire that even the lowest criminal should have a square deal. They are not presuming to pass judgment on the case in question or to condemn any one, but they do feel that the verdict of a coroner's jury should not be a final pronouncement on so serious a matter. It leaves an uncomfortable conviction that the taking of a life, whether lawfully or unlawfully, has been dealt with in a far too summary and cavalier a manner. Even though we praise the noble deeds of the slayer, nevertheless so-character of the slain, nevertheless society, to retain its self-respect, owes justice to the sinner.

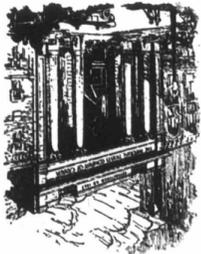
What are the causes of this rising feeling of discontent among men who desire only a right judgment in this and all other matters? In the first place they are not absolutely sure that the man that was slain was armed with a dangerous weapon. There were half a dozen witnesses at least and the enquiry followed in a few hours, and yet this point was not established beyond a peradventure. No such arm has been found. In the second place, even if he were armed, men not directly interested cannot bring them-selves with ease to believe that the license inspector in this case was really in danger of his life. Here was a man in his own home. His wife and children were there also. So were a number of his friends, and those who were not friends. Under such circumstances a violent threat by no means involves execution. A masked brigand making such a threat would be quite a different matter. Even assuming justification for shooting it should be formally and judicially established else we are sanctioning reprisals for every threat of violence. Such a course may have a very serious effect upon all our police forces. Murmurs are heard in many quarters that our M.S.C.C. Board is not organized on a very satisfactory basis. The trouble seems to arise from the method of its operation. There is a large representative body, with all the Bishops, two clerical and two lay delegates from each diocese constituting its personnel. This is the Board of Management, which meets once a year. A smaller executive is elected annually to carry on the business, and meets every three months. Sub-committees of the Executive are appointed from time to time for special purposes. Unless the greatest care is taken the whole business of the Society may be carried on by the Executive, and the larger body becomes a mere cypher to confirm its actions. This is the complaint that "Spectator" hears from all three orders. "If you are not on the Executive what on earth is the use of being a member of the Board?" is asked. There is no enlightening information regarding the meetings of the Executive printed and sent to the members of the Board. That is supposed to be too expensive. There is really no adequate opportunity at the annual Board meeting for private members to get a directing grip on the business before them, for they are assured that time is too short, and besides all those things have been threshed out by the Executive. "You must trust your Executive." Members of the Board return from Hallifax or Winnipeg, having travelled across a continent and ask, "What is the use. We might as well be rubber stamps." There are few things more irritating for men of ideas and good thought to suppose that they have a responsible position in the formation and direction of the policy of the Church and then find that they are thought to be asking foolish questions and delaying the business that has been competently done by men of their own appointment. A hundred dollars a year in printing, or an extra day annually spent in informing and drawing forth the wisdom of the Board would correct all this. It is either that or delete the Board altogether. The greatest waste of time and money is to bring men together from the ends of the Dominion just to ratify what they do not understand. "Spectator."

Complaining is Cain-like in its attitude, though too cowardly to expose itself to the deeds of Cain: only its words are murderous.

place they are not absolutely sure that the man that was slain was armed with a dangerous weapon. There were half a dozen witnesses at least and the enquiry followed in a few hours, and yet this point was not established beyond a peradventure. No such arm has been found. In the second place, even if he were armed, men not directly interested cannot bring them-selves with ease to believe that the license inspector in this case was really in danger of his life. Here was a man in his own home. His wife and children were there also. So were a number of his friends, and those who were not friends. Under such circumstances a violent threat by no means involves execution. A masked brigand making such a threat would be quite a different matter. Even assuming justification for shooting it should be formally and judicially established else we are sanctioning reprisals for every threat of violence. Such a course may have a very serious effect upon all our police forces. Murmurs are heard in many quarters that our M.S.C.C. Board is not organized on a very satisfactory basis. The trouble seems to arise from the method of its operation. There is a large representative body, with all the Bishops, two clerical and two lay delegates from each diocese constituting its personnel. This is the Board of Management, which meets once a year. A smaller executive is elected annually to carry on the business, and meets every three months. Sub-committees of the Executive are appointed from time to time for special purposes. Unless the greatest care is taken the whole business of the Society may be carried on by the Executive, and the larger body becomes a mere cypher to confirm its actions. This is the complaint that "Spectator" hears from all three orders. "If you are not on the Executive what on earth is the use of being a member of the Board?" is asked. There is no enlightening information regarding the meetings of the Executive printed and sent to the members of the Board. That is supposed to be too expensive. There is really no adequate opportunity at the annual Board meeting for private members to get a directing grip on the business before them, for they are assured that time is too short, and besides all those things have been threshed out by the Executive. "You must trust your Executive." Members of the Board return from Hallifax or Winnipeg, having travelled across a continent and ask, "What is the use. We might as well be rubber stamps." There are few things more irritating for men of ideas and good thought to suppose that they have a responsible position in the formation and direction of the policy of the Church and then find that they are thought to be asking foolish questions and delaying the business that has been competently done by men of their own appointment. A hundred dollars a year in printing, or an extra day annually spent in informing and drawing forth the wisdom of the Board would correct all this. It is either that or delete the Board altogether. The greatest waste of time and money is to bring men together from the ends of the Dominion just to ratify what they do not understand. "Spectator."

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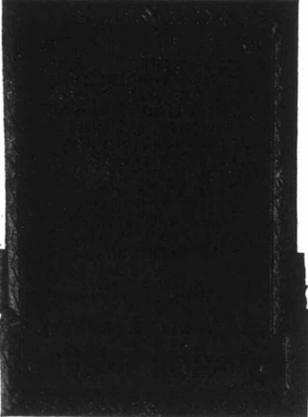
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Canadian Churchman

Thursday, November 18th, 1920

Can You Help?

THE opening of this column for statements of pressing needs of our clergy is meeting a want, and the hearty response of our readers shows that the needs require only to be known for efforts to be made to fill them. The Editor is thankful that this journal is being used as a means of such service.

"I have been rather dreading the cold weather because my overcoat is of cloth and not very heavy material at all. I have no winter cap but have lived in the hope of getting a cap of some kind a little later on.

"I could tell you things that would show how hard it is to maintain a family and we just live from day to day trying to plan what necessity we can best do without." —B.

"I have noted your article under the head 'Thank You' in your issue, November 11th, and it is with no little reluctance that I place a real need before you. Indeed I do not think I could have done so had it not seemed almost an answer to prayer, for only last night I lay awake in the quiet hours trying to solve the question as to how I could adequately provide for wife and children. It is the realization that those so dear to us are compelled often to do without real necessities in order that the Church and its great blessings may be maintained for those to whom we minister in Christ that causes the greatest anxieties." —C.

"I wonder if I might ask for a warm sweater for my husband, who has a lot of driving to do and has not the clothing to keep him warm, and if someone could spare a suit for a boy of — years, for school wear. I had almost decided that we would have to keep him home when the weather got very cold, till I read in last night's C. C. that there were those who were willing to help. How we will end up the year free of debt is more than I know. To-day my husband is unloading hay for which he is paying \$35 a ton. The horse has had no hay for two days.

"For myself and the youngest I ask nothing as we can stay in the house, as I have no doubt there are many others needing help, but anything would be helpful, bedding, towels, etc., and I should like a warm sweater." —D

"I was very glad to see not only that you were bringing the matter of needy clergy before the rank and file of the Church, but that there was so generous a response. There are times in the lives of some of us when we simply wonder how we are going to carry on at all, or whether we would not be better able to provide for our families by hiring out to some farmer.

"In these days of extreme cost, when the very necessities of life are so dear, how can a clergyman keep going and free of debt? It is a constant worry to me and I am kept busy wondering which is the most necessary necessity. I should be glad to get a winter coat for driving and some driving mits. My present coat was given me secondhand nearly ten years ago and it is getting thin." —E.

ARTICLES WANTED.

Suits for Boys—
One at ten years of age.
" " nine " "
" " seven " "
Two " five " "
One " three " "

Boots for Boys—
One pair at nine years of age.
" " seven " "
" " five " "
" " three " "

Clothing for infant.
Woman's coat (bust 44), "and anything in the shape of clothing."

Sweaters—
One for a man.
" " woman.
" " girl eight years old.
" " boy five " "
" " three " "

Underwear—
Girl eight years old.
Boy five " "
Boy three " "

Driving mitts—one pair.
Two winter coats (average size).
One person writes: "Clothes, new or old, that my wife can make over."

These articles are asked for by clergy who have had some unusual strain, such as sickness, or who are trying to keep up a large family on small income.

The Editor will gladly forward any of these articles received. He need scarcely say that in every one of the four statements above money will be welcome, although it is not asked for in so many words.

Will any clergy writing to the Editor in this matter mark the envelope "personal." Their names will be kept in strict confidence.

Nothing has so moved the hearts of Britishers the world over since the homecoming of the men as the thought that last Thursday His Majesty the King was the chief mourner at the grave of an "unknown soldier" whose body was brought from France.

"Unknown"—but who is better known? That soldier felt the call to duty. He followed duty where it led in the path of death. His was the spirit that gave life to save life. Home, loved ones, country, King, God and the Right were the motives that played on his heart. He honoured them all by his gift of life. When you know that about a man, you know everything worth knowing. You know his life, not his name.

Burying the unknown living is the thing some men and women are trying to do. It is all very well if a man had a commission —the higher, the better—his record and services are extolled.

But what about the unknown living who went over and spent their health and strength for the country? The wealth and the barbaric splendour of dress is an irritation beyond endurance to men who have experienced the emptiness of official welcomes *en masse*. Some of the men asked for bread—the bread of fair play and a square deal—and they were given a stone—not a precious stone. Beware of the burial—the forgetting of the unknown living!

What are we doing for the wife and children of the man who "went west" in France. It is not the thing to say that we pay the Government and Pensions Board to look after that. It is the personal touch that counts. A hard enough time any woman has who is left with a young family.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

THE BRUISING OF THE SERPENT'S HEAD.

I HOPE you may be interested, for the closing weeks of the year, in a brief outline study of what has been finely called "THE IMPERIAL HOPE" of our Lord's Return and Kingdom. It will surely be to our "great and endless comfort" if we can enjoy some fresh glimpses of the coming glory, which, like the path of the just, is as the light of dawn, that shineth more and more unto the perfect day. We find the dawn of that coming Day in the early chapters of the venerable Book of Genesis.

We need not be in the least disturbed by the imaginings of the Higher Criticism as to the mythical character of the Creation story and the tragic Fall of Man. As Gladstone pointed out in his "Impregnable Rock of Holy Scripture," when critics shall have said their last word concerning the sixty-six Books of the Bible, the sacred writings will still remain in evidence. Nothing, for example, can ever alter the fact of the existence of the Book of Genesis, nor can any criticism do away with those wonderful foundation words on which the whole Bible is built, "In the beginning GOD created the heaven and the earth."

Nor need we be troubled by the fruitless guess that we owe these early stories to Babylon. Dr. Julius Oppert, one of the greatest of modern Assyriologists, did not hesitate to say, "According to Professor Delitzsch, everything is Babylonian. The legends of the Creation, the Deluge, the institution of the Sabbath, the Feasts, all came from Chaldea. The Mosaic Law is indebted for all its contents, to which the terms moral and great may be applied, to Assyria and Babylon; only the human and objectionable parts belong to Israel. Even the idea of the existence of one only God is assigned to Babylon; and all these assumptions or assertions, which are false, and rest on no historic foundation, are sent forth to the world, while nearly everything that proves the contrary is ignored."

The late Bishop Moule, of Durham, who walked so humbly with his God, and his noble predecessor, Westcott, both agreed in their devout reverence for every word of the Bible; and the former is careful to say that the fact of the Fall of Man does not hinge upon the question of the actual historicity of the story as related in the third chapter of Genesis. Whether the story is literal history or history cast in the form of parables, the appalling facts recited stand as absolutely true to life. All the science in the world cannot deliver us from sin and death.

It should never be forgotten that in the story of the Fall is enshrined that wondrous prophecy which is the key to the whole Bible, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." These words are obviously addressed not only to the literal serpent, but to the old serpent, the Devil. This prophecy in itself proves the Divine Authorship of the story. It is marvellously fulfilled in Him, Who by death destroyed him that had the power of death, that is, the Devil. Christ's heel was bruised in the death of the Cross, but Satan's head was crushed. And now the victorious Son of God is waiting in majestic patience to enter upon the fruits of His victory, when all enemies shall be put beneath His feet. So the fact of the Fall involves the grace of the Atonement and the glory of the Resurrection and Restoration. Let us also be of good cheer, for in the words of St. Paul, "The God of peace shall bruise Satan under your feet shortly."

Australian Letters

Rev. Prof. C. V. PILCHER, M.A., B.D.,
Toronto.

IX.

THE SERIOUS SIDE OF AUSTRALIAN LIFE.

Dear Mr. Editor:—

You made a great mistake when you sent me as your "special correspondent" to Australia. If ever you thought you were going to get inside information on the subject, with a sure and certain diagnosis of Australian conditions, a disappointment of colossal dimensions awaits you. You might as well have tried sending a man to Ireland. As long as you stay safely at home in Toronto, you know all about Ireland. "Home Rule" means "Rome Rule," and that is all that need be said about it. But when you get to Ireland, you find that some of the leading Sinn Feiners are Protestants, and then you begin to sit up and take notice, and to ruminate over the truth that life is too complex to be comprised in one brief formula. In this respect Australia is like Ireland. Your correspondent's visit only added to his mystification. Imagine, if you can, Mr. Editor, his tribulations on your behalf. They were somewhat as follows:—

Correspondent approaches a well-informed Australian. (He took care, of course, that all whom he interviewed should be of this promising type.) "What do you think, Mr. Australian, of the prospects of Australia?" "Rotten!" he would reply, with a genial smile. (You found that they each were obsessed by some stupendous fear, of which they would talk in the most radiant good spirits.) "The prospects of Australia are positively rotten! Owing to our idiotic opposition to a reasonable immigration policy we shall fail to people our continent; and then those who will do so will get it. Australia will be Japanese in forty years." Correspondent is naturally a little worried over such a gloomy outlook, and he tries his next victim. "Australia a Japanese colony! Absurd! But I'll tell you what we are in for. Owing to the ridiculous extravagance of our Labour Governments we face a financial collapse in three years." Correspondent, more depressed, moves on. "A financial collapse! Preposterous! Don't you know that the deposits in Australian banks are now larger than ever? But there is danger ahead! This Sinn Fein propaganda in Australia and the 'Cut-the-Painter' party may wreck the country and the Empire yet." Correspondent, now in despair, tries again. "Nonsense! That fellow Mannix was the best Protestant and Imperialist Australia ever had. Like a disease germ, which promotes a healthy reaction, he stirred us from our indifference. Australia is more loyal than ever. But we are, I admit, a bit behind the times in our business methods. We need to imbibe a little of that American worldly ambition and forcefulness, or we shall be badly left behind in the race."

You can easily see, Mr. Editor, that to attempt to give an ex-cathedra pronouncement after six weeks of this kind of thing would be impossible. Seriously, however, I shall try, with whatever rashness, very briefly to tackle three outstanding Australian problems: The Labour Question, the Sinn Fein Agitation, and the prospects of Prohibition.

The Labour Question.—I had the opportunity of talking to a good many on this most vexed of subjects, among them the Dean of Sydney. It was impossible to be in his presence more than a few moments without realizing that he was a man of burning enthusiasm, consumed by a great zeal for the betterment of conditions for the mass of Australian humanity. Coming to his present position from England when quite a young man, he had, particularly after the war, in which he served as Chaplain with the Australian Forces, proclaimed his active sympathy with the ideals of Labour. I heard that on one occasion a gigantic Labour procession had cheered as they passed the Cathedral. He knew the leaders of Labour personally, and he assured me that

they were not mere materialists, but were inspired by the Christian ideal and the Christian ethic. I later met a professor of the University who held very much the same viewpoint as the Dean. On the other hand, most of those to whom I spoke seemed to look upon the Labour Movement as purely selfish and materialistic in aim, and ignorant in its economic outlook. At San Francisco, for instance, we saw a huge electric car carrying a great pile of baggage to the train. An Australian in the party said, "Such a machine would never be allowed in Australia. It would take the work of forty porters." And then, Mr. Editor, you ask me for my own opinion. I believe, personally, that there is truth in both these viewpoints. There is, I believe, a battle raging within the Labour Party of Australia itself. Is the party to be dominated by the destructive extremists, or by the sane men of wise ideals? A visitor certainly feels that there are dangerous elements in the situation—as, indeed, throughout the world. But evident to all eyes are the achievements of Australia in, for instance, such a city as Sydney; and it was a Labour Government which recognized the artistic needs of the people, and through the State Conservatorium of Music and the magnificent orchestra and choir of its director, M. Verbrugghen, has trained Sydneyites to a love and appreciation of the best things in classical music, which Toronto might well emulate.

The Sinn Fein Agitation.—A Canadian is amazed at the noise and clatter which the Irish Roman Catholics have succeeded in producing in Australia. I attended a meeting of the clergy in Sydney when the subject of discussion was, "Shall we join the big Protestant Federation that is being formed to combat Sinn Fein disloyalty and Roman Catholic propaganda?" But all you have to do is to watch Australia's welcome to the Prince of Wales to be sure that the heart of Australia is true as a bell.

Prohibition.—Australia certainly needs Prohibition. A far too large proportion of the faces one sees on the streets and the crowded bar-rooms proclaim that fact to the casual visitor. But the liquor interests are putting up a powerful newspaper propaganda to make it appear that Prohibition in the States and in Canada has proved a ghastly failure. Two Canadian authoys are much read in Australia—Ralph Connor and Stephen Leacock. The jokes of the latter are taken very seriously by the liquor men. Leacock is supposed to have laughed Prohibition out of the consideration of serious persons. I used to quietly point out that Ontario had tried the thing for two years during the war, and that then the people of the province had voted by a large majority for Prohibition to be continued in force. Old Man Ontario is no crack-brained fanatic. The only explanation of his action is that he knows a good thing when he sees it.

Some of your readers, Mr. Editor, may have met the Rev. R. B. S. Hammond when he was in Canada. I saw this magnificent man, the leader of the Prohibition Movement in Australia, in his office. He deserves to win. I had scarcely been in Australia a day before I noticed a big sign up in a railway station, "Cut Out the Booze. That is Just Common Sense." Hammond had put it there. He edits a paper, "Grit," and has produced a book, "With One Voice," in which he recounts the opinions of America's leading men in favour of Prohibition. One of his brother clergy in the Anglican Church told me, "You only have to announce, 'Hammond will speak,' to get a crowd." I heard that if the question were put to the vote in Australia to-morrow the women would carry Prohibition. I don't know. When they do they will confer a mighty boon on their country.

VIATOR AUSTRALIS.

Thou oughtest, therefore, to call to mind the more heavy sufferings of others, that so thou mayest the more easily bear thine own very small troubles. And if they seem unto thee not very small, then beware lest thine impatience be the cause thereof. However, whether they be small or whether they be great, endeavour patiently to undergo them all.—THOMAS A KEMPIS.

Around the World

By the Educational Secretary M.S.C.C.

FAMINE DISTRESS IN CHINA.

A CLOSE-PACKED group of Chinese, intently regarding an object screened by their bodies, blocked our way as we attempted a few days ago, to pass through one of the gateways leading to the city wall. On pushing to the centre of the group we saw the pitiable object of their interest. Wrapped in a dirty red quilt lay a tiny starveling babe. Flies clustered about it, but were fanned off by the crowd. We learned that the child had been there three days, having been abandoned by its hungry mother. Passers-by had rendered enough aid to keep life in it, but it was with little hope that we picked up the wretched bundle to carry back to our house a short distance off.

The Grave in a Corner.

"I had little hope that we could save the child; but the Chinese nurse was hopeful. 'The babe opens wide eyes,' she called, 'she will live.'" The wide eyes did not mean returning strength, rather on-coming death, and at noon the little one passed quietly away. We had a carpenter make a rough little coffin. We passed out of the city by the west gate, attended by an ever-growing crowd, chiefly little boys. In a corner a grave had been dug by our gateman, and the coffin having been placed within, a word was said by one of us, committing the little one's soul into God's hands and the earth was heaped up.

The Outlook Ominous.

"The outlook for the winter here is ominous. True, the drought prevailing so widely in all North China this year, was broken for us in the spring, and there was a fair wheat crop. The summer crops of beans and millet are poor. The last three days we've had a moderate rainfall, not, however, sufficient as yet to allow of winter-crop planting, and there are signs of clearing. Food is almost double its usual price, and that means near-starvation for many. Yet we are favoured far above our fellows in the north and west. There the situation is desperate; there are millions starving. The local authorities, as well as the central government, are starting relief measures, the foreigners assisting; but adequate relief is not anywhere in sight. In this connection, reports of the tremendous extravagance in dress prevailing in America and England give one pause. It hurts, the thought that the lives of half a dozen whole families, who will probably otherwise perish, might be sustained through this winter by the cost of one woman's summer furs!"

Kaifeng. DR. CATHERINE H. TRAVIS.

Britain's share thus far in the League of Nations' cost is £28,000.

Mr. J. P. Morgan and other rich Americans are financing scientific missions to search for the "missing link." The scientists will begin their work from Peking, and one of their objects will be to test the assumption that man's original home was on the central Asian plateau.

Mr. Justice Greenshields, of Montreal, in a plea for the fostering of a kindly spirit between people, said that in his experience of a quarter of a century in criminal courts he was convinced that a large percentage of those who appeared in court came there through the heartless, false, unkind and often slanderous statements of the backbiter.

Whensoever a man desireth anything inordinately, he becomes presently disquieted within himself. . . . True quietness of heart, therefore, is gotten by resisting our passions, not by obeying them.

THOMAS A KEMPIS.

**Keep Your Seat
You've Paid for It**
JESMOND DENE

LET me tell you the story of Fabius, who came to see me not long ago, taking the first opportunity since his discharge and return from overseas. I had known him in his childhood, and had often mourned over the growing selfishness which he displayed, even as a little lad. He was not a bad boy, but his mother had a great horror of "being put upon," and was very careful to ward off any possibility of it. She believed thoroughly in training children "to take their own part," as she called it, and to stand up for their rights. In a crowded street car, for instance, when older people were standing, she would say to her little son, who, perhaps, had momentarily shown the right impulse, "You keep your seat. You've paid for it." And, owing largely to her successful training, this became his ruling principle, to keep his seat, and make sure it was a good one.

He grew into a fairly useful member of society, in a way, because, though he lived and worked for himself, he realized that it paid to be attentive and competent in your business, and in perfectly normal times he might possibly not have been found seriously wanting. When the war came, of course he had no thought of enlisting. When other men went, he just kept his seat or moved into one of their's. At this time I saw very little of him—for reasons, no doubt. Then one day he appeared in uniform, and afterwards I made a note of what he told me. His story had been something like this:—

"I don't know just how it was. I was walking down to business, but the road seemed pretty rough—queer things strewn along, as if folks had loaded up in a hurry and kept dropping them; now and again I put my foot in a hole. I began to think I'd lost the way or something. . . . Then a soldier came limping along. He looked pretty seedy; his uniform was stained; he had a bandage round his head . . . it was Jerry, who used to work in the corner grocery. He had two little boys with him, carrying the smallest, while the bigger one was trotting by him, holding on to his coat. 'Well, of all the queer outfits,' I began. 'Hullo!' he said. 'You'd better come along, too. Oh, yes; I've got to find a safe place for these little kids. The village was burned. They shot the father, and God help the mother. We've got to make things safe for little kids like these, you know. Come on;' and I saw that the little one had a wound from a bayonet thrust. . . . But I didn't go.

"Another time I was having a good, old smoke by the fire. It was dusk, and just beyond the door, as plain as anything. It was a bare-looking place—no fire, nothing comfortable, and a chap sitting on a bench with his head in his hands, looking—well, very down in the mouth. It was Tom, who used to work next to me, and whom I'd laughed at for enlisting. 'Why don't you come and help to get us out?' he said, when he saw me. 'I'm doing solitary confinement just now for cheeking my superiors, as they call themselves. No; pretty poor fun, but they've got to remember that we're all British, no matter what part of the Empire we come from, and we must keep up our end, no matter what comes. Why don't you join up? You chaps at home must all join and come to get us out.'

"Well, another time—a good deal later—I went to see old Shorty up at the military hospital. Poor chap! He'd been badly smashed up, and could only hobble about the ward a bit. He didn't seem much pleased to see me, and we hadn't a very comfortable talk. 'It was worth it, though,' he said. 'After all, if you never do another stroke of work again—still, you've done something; you've helped to take the hill. You've done a bit, even if it's the last bit of work you'll ever do.'

Why don't you go and take the place of a fellow like me, who can't go back. Sick visiting's well enough for people who can't do anything more. But what's a chap like you doing

here? I suppose this was why he hadn't cared to see me, and, though I was a bit annoyed at the time, I thought about it after.

"Even that wasn't all. The very next day I had to go round by a way I don't often take. I passed by a fine, big house, with lovely gardens. I knew the place. I'd had work there once or twice. There were three sons—fine, jolly fellows—and there was always lots going on—tennis parties and all sorts of things. They all went to the war. Two were killed, one was a prisoner. It all looked dark and lonely, and I heard was going to be made into a hospital. As I passed I heard someone say, 'You can't say we—the city—sent fellows like them. Their own fine spirit led them, not us. And it makes one's blood boil to see sturdy chaps staying round here when men like these have gone so freely. The duty's the same for all. Chaps like these didn't go out so that others could stay at home in Easy Street.'

I thought everyone was looking at me.

"Then the last straw was old Mrs. Motherwell. I knew how she had talked about slackers, and I'd been pretty angry with her at different times, but now I just felt sorry and uncomfortable. I moved to let her pass, but she stopped and looked at me with her sorrowful, big eyes. 'What are you doing?' she said. 'You know what they're all saying about reinforcements. You know they must have men. My boys had no special call to go any more than you have. Why don't you go and take my George's place?' I could stand it no longer. Something seemed to fall from my eyes, and I determined I wouldn't wait for the Military Service Bill. So here I am. . . ."

Shortly after this he went across and fought through the later stages of the war. He knew what it was in ordinary things to be efficient and hard-working, and he worked at being a soldier in the same thorough manner, but I believe in a new spirit, carrying on the standard of good workmanship into the service of the cause. Now he has come back with a young wife, whom he brought out from England, and the other day they came to see me, bringing their baby son. "He doesn't know anything yet about keeping his seat or giving it up," said the proud father. "While I was on leave once over there I heard a padre preaching about the right of children to be well brought up. You always hear a lot about rights, and about children's rights to this or that. But this was a kind of right I had never thought of myself. You always used to say I was a very spoilt child, and if I hadn't been shamed at last into going to the war I'd never have got out of my seat. I'd have been spoiled for life. . . . I know it will be a bit hard not to slip back into the old ways. The old habits come back so when you get into civies. You seem to put off your good ways with your khaki. But, please God, I mean to try. You learn out there the things that count. The selfish man is the worst kind almost, the most disliked, the least thought of, and when you think it out you see that's fair enough, and you learn to despise—I won't say selfish men—but yourself for being one. The war has taught that to lots of us, and, though it isn't going to be easy, still lots of us mean to make the effort not to forget it all. . . . We do want our little lad here to grow up right, not to be selfish or spoiled. We want to teach him to think of other people and learn the lesson of the army, so he can grow up into the right kind of man, the kind of man the Empire needs and the country needs, more than it needs politicians, far more than it needs rich men or successful men—more even than it needs good workmen, though it needs them badly enough, too. More than anything else, it needs the right men, and every right man is going to count. That's our ambition for our little chap."

And this from the boy who had been brought up to keep his seat.

Do you remember that old story of a young man with bent head standing on the border of a vast piece of ground which he had to cultivate, discouraged, and murmuring, "I can never do it; it is too large"? "My son," said his father, "you have not all this field to plough. Do you see this little corner marked by a slight ridge? That is all your task of to-day; only occupy yourself with that."—"GOLDEN SANDS."

**Busy Man's
Column**

THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment and a hundred virtues which the idle will never know.—Charles Kingsley.

Canadian exports for the year ending September 30th amounted to \$1,219,523,896, while the total revenue is \$600,000,000, which is 50 per cent. increase from last year. Her total expenses for the war period and following clean-up period equalled \$3,143,000,000, of which 47.7 per cent. was raised from taxation and other revenue receipts, while 52.28 per cent. was borrowed.

The estate of Admiral of the Fleet Lord Fisher of Kilverstone has been sworn at £23,767. The will is written in the testator's own hand on a sheet of notepaper, and was made a few days after the death of the late Lady Fisher, in accordance with whose wishes the estate is divided amongst their children.

At the next Assembly of the League of Nations, Lord Robert Cecil, son of Lord Salisbury, has been asked to represent the Union of South Africa. He has the reputation for honesty and great statesmanship, which may not easily fit into any present or potential political conditions. His position at the Assembly ought to bind more closely the Union into our great Empire.

In China there is one doctor for every 200,000 people.

Nearly 3,000 men assembled recently at South-end, England, for a men's meeting in connection with the great Church Congress.

In order to pay off Canada's total war indebtedness of \$2,127,481,800 in seventeen years she must raise \$125,000,000, besides interest, each year.

The New York "Evening World" says that the explosion in Wall Street was a plot of Labour men against Robert Brindell, the president of the Building Trades Council, as revenge for Brindell workers demolishing the Stock Exchange Building Annex at Broad and Wall Streets, and contractors hiring Brindell men.

A campaign for raising \$5,000,000 for McGill University was launched at Ottawa last week by President Sir Arthur Currie.

Bulletin No. 1 of the Canadian National Council for Combating Venereal Diseases says that gonorrhoea is the cause of 80 per cent. of congenital blindness, that there are estimated to be over half a million cases of syphilis in Canada, and that for each case there are four of gonorrhoea. The two diseases are equally serious and contagious. The Dominion Government, through its newly-formed Federal Department of Health, has made a grant of \$200,000 to the various provinces to fight this serious menace.

The former Emperor William of Germany has received from the Prussian Government as their king over 60,000,000 Dutch florins since he retired to Holland. A florin is worth at ordinary times about forty cents.

Profiteering in Italy has been allowed to such an extent that there is talk of punishing them by tying the culprit's arms behind his back with one end of a rope, attaching the other end to a high gallows, and then letting him drop so that all the bones of his body will be jerked out of joint. Roman newspapers have printed the names of the men charged as profiteers, and also that they have recently been promoted to rank or to honours. A police campaign began, and a dozen or so high officials have been sent to the "Regina Coeli" penitentiary. The Canadian public is not so progressive or courageous as the Italian.

General Synod Executive Council

AT the recent meeting of the Executive Council of the General Synod, held in Winnipeg, the following business was transacted:—

Inter-Church Advisory Council.

A letter was received from Rev. Principal Gandier, of the Presbyterian Church, asking the Church to co-operate with the Methodists, Presbyterians, Congregationalists and Baptists in the formation of an "Inter-Church Advisory Council." After careful consideration the following resolution was adopted:—

"Resolved, that this Executive Council, having given sympathetic consideration to the proposal brought before it in the letter of Rev. Dr. Gandier with reference to the formation of an 'Inter-Church Advisory Council of Canada' for religious, social and other purposes outlined in the letter, would point out:—

1. "That most of the matters referred to are already covered by our co-operation in the Social Service Council of Canada and in the Religious Educational Council of Canada.
2. "That such other matters as are outlined in the letter will be best dealt with as occasion may require rather than by the formal organization of such a General Advisory Council.
3. "This Council, however, desires to express its willingness to consider at any time any proposition for co-operation that may be submitted to it."

Superannuated Through Illness.

The case of a clergyman superannuated through illness was brought before the Council. It was "Resolved that, owing to the very serious condition of the Rev. —, of the Diocese of —, the treasurer of the A.F.M. be requested to pay to Mr. — from the income of the Pension Fund of the Forward Movement the sum of five hundred dollars as a special grant, the whole matter to be adjusted when the General Synod has appointed the trustees of the fund."

The Bishop of Quebec promised \$200 in addition to this amount from funds at his disposal in the Diocese of Quebec.

Re Y.M.C.A.

A committee was appointed from the Council to confer with others concerned re the work and place of the Y.M.C.A.: The Bishops of Toronto, Ontario and Fredericton, Dean Tucker, Rev. Dr. E. C. Cayley and Mr. Chancellor Worrell.

Beneficiary Fund.

The report of the Committee on Beneficiary Funds was adopted, together with the recommendations contained therein. It was in part as follows:—

"Whatever may be the decision of the General Synod with regard to placing these funds ultimately on a sound actuarial basis, it is manifest that this cannot be done until the sum required to meet the accrued liabilities has been raised. Before the General Synod will be in a position to reach a conclusion in the matter it will desire to know the sum that will be necessary, and what annual amount will be required to pay the premiums. In order to give this information accurately Professor Mackenzie must have the data upon which to base his calculations.

"Professor Mackenzie has prepared a questionnaire, and your committee recommends that this questionnaire should be sent out immediately through the various diocesan secretaries to each clergyman in Canada.

"It will necessarily be some years before the general permanent beneficiary scheme for the whole Canadian Church will be in operation. In the meantime a plan must be devised to administer the revenue from the \$750,000 raised by the A.F.M. for this purpose. This fund was intended to bring the annuities of the clergy in those dioceses where the funds are inadequate or where

(Continued on page 758.)

When You Come to Think of It

By DOWNEASTER

TEN years ago an article of my own appeared in the *Canadian Churchman*, under the heading "When a Man is Sixty," in which I attempted to describe the feelings of one who, to use the old medical saying, had reached the "Grand Climacteric." I remember expressing my surprise at my own physical vigour and youthfulness of outlook. Life was just as "real" and just as enjoyable as at any other remembered previous period, and as well worth living. Ten years later, and on the verge of what I may call the "Last Climacteric," standing with reluctant feet on the brink of life's rubicon, from which there is no "come back," I cannot discern any immediately sensible change. There are changes, no doubt, but you have got to stop and think, and look closely to discern them. But I am not conscious of feeling a day older, or of any diminished interest in life. The fact is we never grow old to ourselves. Others are old to us, and, curiously enough, often people much younger than ourselves. How common to hear people in the seventies speaking patronizingly and even pityingly of some "old fellow" in the sixties. Indeed, I have done the same thing myself, and, no doubt, will continue to do it. But we are always young, and therefore always interesting to ourselves. We never grow old in the sense that the term is applied by ourselves to others, and by others to ourselves. Old age, as described by the poets and romancers, and as conceived by ourselves of others, and of what is of especial importance, as anticipated by the young and middle aged and elderly, is a mere figment of the imagination. That all of us, sooner or later, in a sense "grow old," is, of course, undeniable. As the saying is, "We've got to die of something," and old Anno Domini is bound to get in his work, but never in the sense so universally pictured by those who have yet to arrive. However battered and bruised his earthly integument may be, a man always remains essentially (and eternally) young.

The desire for Church Reunion among all men and women of goodwill may be assumed to be practically universal to-day. There lingers, possibly, a minute and rapidly diminishing remnant who cling to the old superstition that our divisions are a blessing in disguise, or, at worst, a very necessary evil. Fifty years ago and less, the great majority of Protestants, including a very considerable number of Anglicans, contentedly accepted these divisions as being part of a divinely ordained scheme. Like the poor, our divisions were a fixed part of the preordained order, and would be with us to the end, and to dream and speak of reunion was like crying for the moon. Now we have come to see that a religion which divides men has missed its primary object, and is, to put it mildly, a comparative failure, and that for outward and visible and organic unity you can hardly pay too high a price. And things are moving fast these days. It is becoming more and more evident that the Anglican Church, ere very long, will have to take chances in the matter of Orders. It will be a case of venturing a sprat to catch a whale, the sprat of a temporary break in the "succession," for the whale of an enormously reinforced, organized Christianity. And why shouldn't we be willing to take some risks in such a great and magnificent venture? Surely God will watch over those who, striving in an honest and true heart to do His will, go forth to seek their separated brethren. Surely He will see that they come to no harm in their quest. "The pure in heart shall see God, and Love is the fulfilling of the law." In this great movement, as in all human enterprises, nothing ventured nothing gained, and it may be added, nothing sacrificed nothing gained. The price must be paid.

The estate of the late Mr. Andrew Carnegie in the United States has been finally certified at \$23,250,000.

The Bible Lesson

Rev. CANON HOWARD, M.A.,
Montreal, P.Q.

First Sunday in Advent, November 28th, 1920.

Subject: The Call of Samuel. 1 Samuel 3:1-10.

WITH the beginning of the Church year we begin a new series of lessons. It is our purpose this year to follow the Uniform Lessons set by the General Board of Religious Education for use in the main school of our Sunday Schools. May we also remind our readers that this column is not intended, primarily, as an aid to Sunday School teachers, but is rather for the general reader who desires to keep in touch with the Sunday School, or who wishes to have plain and simple suggestions to aid him in the study of these Scripture passages.

1. The Call of Samuel marks the beginning of a new era in the history of Israel. The effects were not at once apparent, but the old order was changing. For two or three hundred years Israel had been under the rule of Judges. In Samuel's time was the period of transition. He was the last of the Judges, and was directed, in the exercise of his office as a prophet, to consecrate the first of the Kings. We may, therefore, think of Samuel, in this lesson, as standing at the beginning of his own personal call to service, and also we may remember that in his day was the beginning of the Kingdom of Israel. The thought of the Kingdom and preparation for it is quite appropriate to the Advent season. In our Lord's time one of the great hopes of the Jews was that Messiah would come and restore again the Kingdom to Israel.

2. The Lord Called the Child.—The narrative is quite direct and simple. There is no need to repeat it here, but we may learn from it the following truths:—

(1) When the Lord desires someone to be His messenger He selects the pure in heart. Hophni or Phinehas for this reason would not do as a messenger of the Lord. Into Christ's Kingdom on earth there enter those who are little children and those who become as little children. Into God's Kingdom in heaven there shall not enter anything that defileth or maketh a lie; but they which are written in the Lamb's Book of Life. "Make me a clean heart, O God, and renew a right spirit within me," should be our prayer if we would enter into the service of the King.

(2) Religious impressions come to children in very early years.—It is not only possible for young children to have faith and love for God in their life, but it ought to be the normal way for those who are brought up in Christian homes. Some are taught lessons of faith and prayer which they gladly receive, and later on, they are educated out of this way by the lax and careless habits of parents and others in the home.

(3) The child's place in the Church.—Samuel in his childhood was not too young to take his part in service in the "temple of the Lord." One of the greatest weaknesses of our modern Church system lies in the fact that we have practically banished the children from our Church services. They have the Sunday School, it is true. It is the only connection some of them have with the Church. We ought to make the best use we can of this one way in which we are able to reach them. But something needs to be done to bridge the awful chasm between the Sunday School and the Church.

3. The Lord Calls Us.—We need not expect to have a voice speak to us or a vision to appear in order that we may know that God calls us. We are called by the circumstances of our life—our birth in a Christian country, the possession of the Holy Scriptures, the witness of the Church, the fact of our baptism—these constitute our call. Observe how Samuel gradually learned the fact of his call. Let us learn the fact of ours, and respond by waiting for Divine leading, and follow it faithfully as Samuel did.

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Our Admonition To All Married Men

"If thou would'st be wise, provide for thy house and love thy wife. Give her what she wants to eat, get her what she wants to wear. Gladden her heart during thy life-time, for she is an estate profitable unto its lord. Be not harsh, for gentleness mastereth her more than strength." (Instructions of Atah Holap, 2900 B.C.)

This philosopher was a wise man in his day. Neglect and thoughtlessness to those we love has created many misunderstandings in the homes of our people. Give the same consideration to your wife to-day as you gave her during your courting days, by inviting her to either Noon or Evening Dinner at

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The new Memorial Hall in connection with St. Mary's Church, Walkerville, was opened on Sunday, Nov. 7th, and solemnly dedicated by Ven. Archdeacon Richardson, of London. There were held three impressive and inspiring services, morning, afternoon (especially for officers, teachers and pupils of the Sunday School), and evening. The Archdeacon preached morning and evening, and gave an address in the afternoon. Rev. W. H. Battersby, Rector, and Rev. A. E. Du Plan, assistant, took part in all the services. These were all largely attended, and the deepest interest shown in all by the worshippers. The Memorial Hall is built at a cost of nearly \$40,000, of which \$20,000 comes from a bequest by the late Edward Chandler Walker, the generous giver of so many religious, benevolent and charitable gifts to Walkerville. Valuable furnishings, such as Holy Table and belongings, Bibles and Prayer Books, Hymn Boards, and many other sacred gifts have been donated by friends of the Church, either as memorials or thank-offerings. The edifice occupies a commanding site at the corner of Monmouth Road and Niagara St. It is well proportioned, large and substantial, supplied with every convenience as a parish hall, built of vitrified brick, and capable of seating some six hundred people. To the Rector of St. Mary's Church, who has laboured long and with much care for this splendid building, supported by his indefatigable assistant, and a band of devoted church workers is due this successful completion of this parochial enterprise.

All Saints, Whitby, Ont.

All Saints' Day (November 1st, 1920) was the fifty-fourth anniversary of the opening of All Saints' Church, Whitby, and was observed with hearty anniversary services. Holy Communion was celebrated at 10.30 by the Rector, Rev. T. G. A. Wright. A reception was held from 4 to 6 p.m. for the Anglican students at the Ontario Ladies' College and the Anglican teachers and students of the High School, Whitby. Short addresses were made by the Rector, Rev. Joseph Fletcher, Rev. T. G. Wallace, of St. Stephen's Church, Toronto, Mr. William Downie, people's warden, and Mr. Lemon, of the High School staff. The college girls assisted in the programme, rendering one instrumental and vocal solo and a few recitations. At 8 p.m. Evening Prayer was said by Rev. Joseph Fletcher, Rev. J. H. Pogson, of Port Whitby, and the Rector, and Rev. T. G. Wallace was the evening preacher, dwelling on the importance of this festival in the Christian year and its special connection with the history of the parish.

Annual Meeting A.Y.P.A.

At the annual meeting of the Toronto A.Y.P.A. local council held lately in St. Philip's Schoolhouse, Toronto, the following were elected as officers for the years 1920-1921: Hon. president, Mr. C. Bell; past president, Mr. T. H. Hollingsworth; president, Mr. A. G. Scovell; vice-president, Mr. J. E. Sproule; secretary, Miss Tennison; assistant-secretary, Miss Helme; treasurer, Mr. F. Summers; Chaplain, Rev. Canon MacNab; publicity secretary, Mr. D. Robinson. Executive committee: Mr. McConnell, Mr. Ashdown, Mr. Rance, Mr. Mumford, Mrs. Taylor, Miss Cooper, Miss Mumford.

Complaining builds nothing, not even character, because complaining is the disintegration of character: it is c(g)rumbly character.

LETTERS TO THE EDITOR

HERBERT GIRLING MEMORIAL

To the Editor, Canadian Churchman.

Sir,—I feel sure that you will be glad to publish the following appeal for contributions in support of a memorial to the late Rev. Herbert Girling, whose devoted labours in the far north, and whose tragic death have stirred the hearts of so many. The idea presented itself at the last meeting of the Board of Governors of Emmanuel College, Saskatoon, of which institution the late Mr. Girling was a graduate.

Moved by Canon McKim of Edmonton, and seconded by Canon Smith of Saskatoon, "That as a tribute to the memory of the late Reverend Herbert Girling, L.Th., and in order to further the missionary cause for which he nobly lived and died, and with a view to handing down to future generations of students the inspiration of his devoted service, be it resolved:—That the Board of Governors of Emmanuel College undertakes to make an appeal in Canada and England for funds for the purpose of founding a Missionary Scholarship to be known as 'THE HERBERT GIRLING SCHOLARSHIP,' to be available for training men in Emmanuel College for the Mission Fields of Mackenzie River Diocese, and further, that the sum to be aimed at shall be at least \$5,000, and that all moneys collected towards the fund shall be invested, and neither income nor principal be used for any purpose until the full sum of \$5,000 be in hand."

It was further decided to appoint the Reverend Canon Smith of Saskatoon to be treasurer of the fund, and Canon McKim of Edmonton to be secretary.

Already some contributions have been received, and among the first, one from Rev. Dr. E. J. Peck and Mrs. Peck. The following letter was received from Doctor Peck, which with his kind permission I submit for publication, as to many it will be the best kind of endorsement of the appeal. He writes:—

"Mrs. Peck and myself wish to add our mite to the most useful fund which is being raised in memory of our late beloved brother, the Rev. Herbert Girling. I had the privilege of receiving letters from him re the Eskimo language, etc., and I admired his wonderful linguistic powers and his burning love for Christ and the poor Eskimo. Such a life must live in the lives of others. 'He being dead, yet speaketh.' Mr. and Mrs. Hoare are 'pressing on,' inspired by his noble life, and others will follow. We have been in close touch with Mr. and Mrs. Hoare here, and we greatly respect and honour them.

"My sight is failing, and I cannot go north this year; but how can I thank God enough for all His mighty works among the Eskimo of Hudson's Bay and in Baffin Land?"

Archdeacon Whitaker and Mrs. Whitaker have also sent in a contribution and have written their appreciation of Mr. Girling's work, and expressed entire sympathy with the appeal.

It is confidently hoped that many will be glad of this opportunity of paying tribute to the memory of the late Mr. Girling.

Contributions will be gratefully received and acknowledged either by Canon E. B. Smith of Saskatoon, or myself.

(Rev.) Charles W. McKim.

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CHINA FAMINE RELIEF.

Table with 2 columns: Name and Amount. In Memoriam \$25.00, H. A. W. 15.00. Total \$40

This amount has been sent to J. H. Worrell, Hon. Treas., M.S.C.C.—Editor, C. C.

CLERICAL POVERTY.

Sir,—I cannot understand why it should be necessary to publish the pitiable appeals for funds and creature comforts we periodically read in your paper from some of the poor country parsons of our Church. Because during the Forward Movement Campaign I personally, and doubtless many other canvassers, collected a lot of money to augment the stipends of the poorer clergy. Indeed, among business men, this particular appeal often made more impression than all the others put together, in proof of which it was frequently said that this was the first matter that should be attended to. Therefore, what I should like to know is, who is handling all the money the laity gave the clergy to develop Christian work, and what is being done with that portion of it which was earmarked for this specific purpose? Walter Gillespie.

A SECOND APPEAL.

To the Editor, Canadian Churchman. Sir,—The great principle of the Christian life is to act towards others as we would they should act towards us. As Christians, we are bound to ask ourselves some such question as, "If I were in that man's position, what should I like done to me?"

Now, sir, I have made an appeal for funds to the Church public twice in your columns (by your great courtesy), but the response has not been so general as it might have been.

We are in need of funds to repair the church and rectory. Unless the buildings be repaired they will fall into ruins. That is the fact.

Many of our business men have plenty of money, over and above what they need for their personal use. Surely they will not "keep back" what we are in need of—\$300. We have already collected about \$300. Who will help in the good work and have a share in the reward?

Please send donations to our vestry clerk, Mr. I. B. Deacon, Dalhousie, N.B.

(Rev.) R. J. Coleman.

Dalhousie, N.B., October 27th, 1920.

RECENT APPOINTMENT.

Baynes-Reed, Rev. W. L., D.S.O., Rector of St. John the Baptist, Norway, Toronto, to be Canon of St. Alban's Cathedral, Toronto.



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General Council—Executive Committee

(Continued from page 756.)

they are non-existent up to the standard of the Eastern Dioceses so that all should be equalized.

"Your committee recommend that the minimum superannuation annuity, after ten years' service in the Canadian Church, should be \$400 per annum, and the maximum benefit, according to years of service, should be \$700 per annum. That up to the age of 65, medical certificate as to physical fitness should be required of the applicant, but that after 65 each case should be decided by the Board of Trustees of the Fund appointed by the General Synod, after recommendation has been made from the Executive Committee of the diocese in which the applicant is serving; that "period of service" should be defined as service in the ministry in any diocese of dioceses in the Dominion of Canada, or in the missionary dioceses or districts under the M.S.C.C.

"Your committee would recommend that the widows and orphans of the clergy shall be eligible for benefits whether or not the clergyman in question has been a contributor to the diocesan funds. We would suggest, however, that some small reduction of the standard benefit should be made in such cases where the clergyman is not in good standing on the fund of his diocese, by way of calling attention to the advisability of all clergy subscribing to such funds;

"We would further recommend that the minimum of benefits should be fixed at \$350 or the equivalent of the minimum of Eastern Dioceses, for widows, with a maximum of \$600, and that the annual allowance for each child under 18 years of age and unmarried should be \$50; that in the case of clergymen marrying after superannuation or beyond the age of 60 years their widows should not be permitted to become beneficiaries under the fund; that the widows of clergy serving under special license or on leave from other dioceses should be permitted to become beneficiaries under the fund as of the dioceses in which they were serving at the time of decease.

"We would also recommend that some reserve of income be created for the benefit of special cases requiring immediate relief in all dioceses; e.g., cases of men serving under 10 years who may be incapacitated, such grants shall be made from year to year.

"Your committee reports that the Provincial Synod of Rupert's Land has passed the necessary Canon authorizing reciprocity in beneficiary funds. This will enable all the dioceses of the East to enter into reciprocal relations with this Province."

JOHN MONTREAL,
Chairman.

It was decided that the travelling expenses of the delegates to the Executive Council could not be paid until the General Synod so ordered.

Work of Laymen.

A communication was received from Hon. Mr. Justice Hodgins enclosing a resolution from the members of the Anglican Laymen's Missionary Association pointing out the need of some directing hand over the operations of the Church at large, with the purpose of stimulating by advice, suggestion and comparison, as well as full knowledge of their conditions, the work and efficiency of the various dioceses in our Church. Some such organization to be formed under the chairmanship of the Primate with a paid active secretary.

On motion to that effect the Primate appointed the following as a committee to consider this whole matter, viz.: The Bishop of Huron (chairman), Mr. Chancellor Worrell, Mr. G.

C. Cottle, Mr. A. H. Campbell, Rev. Dr. Cody and His Hon. the Lieutenant-Governor of Ontario.

Incorporation of General Synod.

The Primate was requested to confer with the Legislation Committee of the General Synod and urge the necessity of taking immediate steps for the Incorporation of the General Synod.

Pending the Incorporation of the Synod the following "Committee of Co-Trustees was appointed on the Investment of Funds belonging to the General Synod—viz., the Bishop of Huron (convener), Mr. L. A. Hamilton, Sir John Aird, Rev. Dr. Cody, Mr. C. A. Bogart, any three to constitute a quorum, and that they be authorized to receive the money and invest the same in trust for the General Synod of the Church of England in Canada until the act of Incorporation is passed."

The Annulment of Marriages in Quebec.

The following resolution regarding the annulment of marriages in Quebec was adopted:

"Resolved: That this Executive Council of the General Synod of the Church of England in Canada hereby puts on record its firm protest against the action taken by the ecclesiastical authority of the Roman Catholic Church and of the Civil Courts of the Province of Quebec in annulling marriages solemnized according to the Civil Law of the Province, and promises its full sympathy and aid to the authorities of the Church in the two dioceses of the Province in such constitutional action as they may take to remove all doubt as to the validity of marriages so solemnized according to Civil Law."

The delegates from Hamilton having invited the Synod to meet in that city in September next, it was decided to accept the invitation if the Bishop of Niagara approves.

Resolutions of sympathy were passed regarding the death of the late Dean Evans, of Montreal, and Archdeacon Mackay, of Ottawa.

After passing votes of thanks to the Primate and to the people of Winnipeg for their kind hospitality to the members of the Council, the Council adjourned.

CHAS. L. INGLES,
Honorary Secretary.

CALGARY NOTES.

The diocese is in urgent need of several capable, young, unmarried Priests; stipend, \$1,200.

The clergyman who came from Ireland this year and is now in charge at Carmangay is Rev. W. Willans, B.A.

On a Sunday recently the Bishop visited Christ Church, Millarville. On arriving he inducted the new incumbent, Rev. R. W. W. Alexander, B.A., who for the first year and nine months has done most excellent work from Rocky Mountain House, the centre of the very large Mission of which he had charge. The induction was followed by the consecration of Christ Church graveyard. The petition to consecrate was read by the new incumbent; the consecration by the Bishop took place, and the sentence of consecration was said by the Chancellor, who wore his robes of office. The Bishop then said the Memorial Service, during which a memorial column to the men of Millarville, twenty-one in number, who had fallen in the Great War, was unveiled by Brigadier-General Bell, C.M.G., D.S.O., O.C. Military District No. 13. Rev. H. H. Wilford, a former incumbent, attended the Bishop as his Chaplain and carried the Bishop's staff.

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All Over the Dominion

There were 300 communicants at St. Matthew's Church, Ottawa, on November 7th, which was the largest in the history of the church.

The Rev. Canon F. G. Scott, C.M.G., D.S.O., preached in Convocation Hall, Toronto, on Sunday morning, November 14th, and in St. Anne's Church in the evening.

At the first of the autumn meetings of the St. Paul's, Sydenham, Ont., D.S.L. Society, Rev. T. W. Savary, Rector of St. James', Kingston, gave an address on "The Life and Works of Thomas Hood."

The Bishop of Ontario held a Confirmation service in St. Alban's, Stella, on November 5th. There were 14 candidates. The Bishop held a similar service at Emerald later in the day and confirmed a large number there.

Right Rev. David Williams, D.D., Bishop of Huron, officiated at St. James' Church, Stratford, on November 8th, confirming a large class of candidates. The Bishop preached an eloquent and impressive sermon.

A most successful bazaar, which was largely attended, was held in St. Simon's (Toronto), Parish House, last week, the proceeds of which will be devoted to the furnishing of the gymnasium connected with the Parish House.

The Bishop of Ontario visited Roslin parish on November 8th to administer the Rite of Confirmation, when the Rev. J. A. Davies, who has been doing earnest and faithful work in this section, presented a large class of candidates.

Miss Anna Green, who recently died in the Township of Bastard, Leeds County, Ontario, has bequeathed the sum of \$1,000 to the Diocese of Ontario, the same to be equally divided between the Widows' and Orphans' Fund and the Mission Fund.

The 27th anniversary of the opening of St. Peter's, Winnipeg, was observed on November 7th. The Rev. W. J. Nicholson preached in the morning and the Rev. Canon Louckes in the evening. The offerings throughout the day exceeded \$800.

Right Rev. David Williams, D.D., Bishop of Huron, officiated at Trinity Church, Mitchell, Ont., on November 9th. The Bishop confirmed a class of eleven candidates. The Bishop preached an eloquent and impressive sermon, and the choir rendered appropriate music.

Seventeen candidates were confirmed in two churches of the parish of Port Elmsley, on November 4th, by the Bishop of Ottawa. Before the service at St. Augustine's Church, two sanctuary chairs, which are a memorial to the late Mr. J. K. James, were dedicated by the Bishop.

Bishop Reeve held Confirmations at Erindale and Dixie on November 7th. There were large attendances at both churches, and the services were most impressive and interesting, as was evident from the remarks made by the congregation as they left the edifices. Twenty-eight in all were confirmed—seventeen at Erindale and eleven at Dixie—and there were seventy-nine communicants at the former place in the morning.

The annual Harvest Thanksgiving services were held in Elmvale on Sunday, October 31st, the Rev. Rural Dean Bourne, of Penetanguishene, being special preacher, both morning and evening. At the evening service Mr. Bourne spoke on the recent "Lambeth Appeal" regarding Church Union, giving a very interesting address, which was thoroughly appre-

ciated by the large congregation present. The special offering amounted to \$280.

Principal Miss Cartwright of St. Hilda's College, Toronto, addressed the Brant Clericus at Grace Church, Brantford, on November 8th, speaking on women within the Church. She admitted that the enabling of women to undertake priestly work would be disastrous at the present time. Women could do a great deal of work, more than at present they were allowed to do, though at all times the work a woman did in the home would be the most important.

At a Thanksgiving Day service held in Christ Church Cathedral, Hamilton, for the Sunday Schools of Hamilton and District by the Deanery of Hamilton S.S. Association, at which over 700 scholars were present, St. Luke's, Burlington, were awarded first prize given by Mr. G. C. Copley for the S.S. having the largest percentage of scholars on the roll present at the service. Burlington had 87% of their teachers and scholars present. The same school won the first prize last year also.

Holy Trinity Church, Trinity Square, celebrated the 73rd anniversary of its foundation on Sunday, October 31st. The regular service of Holy Communion was held at 8 a.m. At the 11 o'clock service the Rural Dean, Rev. Canon James, occupied the pulpit, and there was Morning Prayer and Holy Communion. A children's service was held at 3 p.m., when Rev. D. V. Rogers, of the Board of Religious Education, spoke. The evening service at 7 o'clock was in charge of the Rector, Rev. L. Ralph Sherman. It is interesting to note that Holy Trinity was founded on a stipulation that the seats should always be free.

Members of the congregation of St. James' Church, Cobalt, paid tribute on November 14th to the sixteen members of the church who gave their lives in the great war. A special memorial service was conducted by the Rector, Rev. H. A. Sims. A brass tablet to the memory of the sixteen heroes, presented to the church by F. J. Bourne, manager of the Northern Customs Company, was unveiled by Scout Sergeant Walter Binney, M.M., postmaster of Cobalt. A hand-painted honour roll containing the names of 150 Anglicans who enlisted from Cobalt was unveiled by Mrs. Annie Ramsay. A prayer desk, placed in the church by relatives and friends of the men who enlisted, was dedicated at the same service.

Harvest Thanksgiving services in Trinity Church, Port Credit, on Sunday, October 17th, were largely attended, the morning congregation more than taxing the capacity of the church, and the communicants far outnumbering any previous record. The great spiritual uplift of the services, as also the financial returns, are a cause of genuine gratitude and thankfulness to Almighty God. Total collections for the day were \$408.73, and with several envelopes yet to come in probably will reach \$500. The preacher at the morning service was Rev. Charles B. Darling, M.A., and in the evening, Rev. Professor Cosgrave, M.A., B.D. Two collection plates have been presented to the Church by Mr. J. E. Maybee, in memory of his mother, Mrs. Woodcock, whose delight it was to worship in our little church when visiting Port Credit. These were dedicated at the morning service on Sunday, October 24th.

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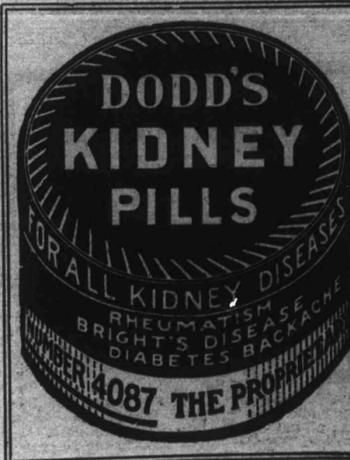
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Brotherhood

A CALL TO PRAYER.

DURING the great campaign to bring men within the hearing of the Gospel, we appeal to all members of our Church to make the month of November a month of special prayer for the outpouring of the Holy Spirit upon this land. Let us pray that the clergy may be filled with the power of the Gospel Message; that the canvassers may be consecrated to their task, and that those who are brought to the services may accept Jesus Christ as their Master and Saviour.

Let prayer dominate all our effort, let our efforts be our best, and we are assured that our labour will not be in vain.

CHURCH ATTENDANCE CAMPAIGN.

Already the results of the campaign are beginning to show. On the first Sunday, *Toronto* reported several Churches which reached their objective of 50 per cent. increase.

In Hamilton, the campaign has been taken up by all denominations, and Dean Owen reports 50 per cent. increase at each service at Christ Church Cathedral, while Dr. Hughson of the Methodist Church reported that of a packed congregation 50 per cent. were men.

Other Churches have similar reports, though not on such a striking scale.

In *Winnipeg* the Publicity Committee have used the street cars and moving picture shows for their notices, and by means of cards in the business houses and advertisements in the daily press, have brought the duty of going to Church before every citizen.

The result on the first Sunday was very encouraging, in spite of the fact that a large number of Churchgoers went to hear General Booth. Holy Trinity Church announces a 50 per cent. increase in the morning service and 30 per cent. at night. St. Alban's, in spite of record services in the past month, announce 25 per cent. more men. Saint Margaret's 20 per cent. St. Matthew's, two exceptionally large congregations, and an exceptionally large proportion of men at the evening service. St. Michael and All Angels', evening service, "much better attended."

Striking results are reported from *Saskatoon*. At St. James' the morning congregation of the first Sunday of the campaign was 92 per cent. above that of the previous Sunday, and the evening congregation, 60 per cent. increase, with an increase in the Offertory of nearly 50 per cent. St. John's Church announces a 50 per cent. increase in the morning and evening services, St. George's 20 per cent. in the morning and 30 per cent. in the evening, while at Pleasant Hill Mission there was not sitting accommodation for those present.

The campaign is just as successful in smaller towns as it is in the cities. In a small town in Ontario where the attendance at Church averages about 70, the Rector reports that on the first Sunday of the campaign 20 people were at Church whom he had never seen there before, 16 others who came only on rare occasions, such as the Harvest Thanksgiving, and one lady who said that she had not been for ten years; and he hopes to do better by the end of the month.

These results are very encouraging, and they should be easily surpassed by the end of the month, but it can only be accomplished by every member of the congregation not only being present, but bringing somebody else with him.

BROTHERHOOD NOTES.

University Work.—The Brotherhood of St. Andrew is endeavouring to insure that every Anglican student who attends our Universities will receive a welcome on behalf of the Church.

This work is being carried out in Toronto by Trinity College Chapter, which has secured a complete list of Anglican Freshmen registered at the University, has found out where each of the men is living and has sent a letter to the Rector of that parish informing him of the student's presence and asking him to make them welcome. This coupled with a visit from the Brotherhood men in the parish will mean a great deal to a young man going to a strange city.

New Chapters have recently been reported at Bowmanville, St. John; Montreal, St. Barnabas; Toronto, St. Monica; Glace Bay, Junior Chapters, and Nanaimo. In addition a number of probationary Chapters are being formed in different parts of the Dominion.

Edmonton Notes

The possibility of a greater union between the churches in this city has been greatly advanced by a series of meetings now being held by the four central churches: All Saints, First Presbyterian, McDougall Methodist and First Baptist. For some time united prayer meetings, preparatory to the combined services, were held, and were largely attended. The meetings will continue for three weeks, and are being held in First Baptist, Presbyterian and Methodist Churches, respectively. The first week has just closed, and every evening the attendance increased. A series of addresses were given, based on the following questions: Monday—Rev. Barton (Presbyterian), "What is Christian Faith?" Tuesday—Rev. Clarke (Baptist), "What Think Ye of Christ?" Wednesday—Rev. Lorne McTavish (Methodist), "What is the Use of Prayer?" Thursday—Rev. E. Pierce-Goulding (Anglican), "Why Read the Bible?" Friday—Rev. Barton, "Why be a Church Member?" Never in the history of the city has such united church gatherings taken place, and the great desire of those who are responsible for the meetings is that the Church life of the members themselves, as well as that of the city, may be greatly strengthened and stimulated. Meeting for men are being held every Sunday afternoon in the Allen Theatre, the largest one in the city, and meetings at the close of the evening services are also held in the same place. The Lord Bishop of the diocese is giving the movement his hearty support and co-operation; and every effort is being made to meet not only the regular members of the various churches, but invitations are being distributed all over the city in order that everyone may have an opportunity of attending.

The newly-appointed Rector of Christ Church, Rev. (Capt.) Comyn-Ching, preached at both services on Sunday, November 7th, and the large congregations at the morning and evening services greatly appreciated his messages. The induction took place on November 14th, the Lord Bishop of the diocese preaching a very impressive and instructive sermon. Christ Church congregation enters on a new stage of opportunity, and the vigour and life that will be thrown into the work by the new Rector augurs well for the future growth of the parish. A congregational social welcome to their new Rector was given on Tuesday evening, November 9th, when the ladies of the congregation served refreshments. A very pleasant evening was enjoyed by all present.

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I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

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Mr. Jackson is responsible. Above statement true.

Churchwoman

This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

Notes From N.S.W.

The "Down Under" land, as Australia is called, sends some encouraging reports of the work being accomplished there at the CHURCH OF ENGLAND DEACONESS HOUSE, SYDNEY, N.S.W.

MISS ANNA PALLISTER, the deaconess superintendent, while on a trip through Canada during the last summer, made many friends in Toronto, and other parts of our Dominion.

Writing back to a friend, she says, that at two large meetings her descriptions of her trip, of the wonderful Niagara Falls, and of the practical interest taken in her work by those whom she met, were received with hearty cheering.

At the annual meeting, DAME MARGARET DAVIDSON, the patroness, presided, and paid warm tribute to the work of Miss Pallister, of MISS WRIGHT, the Archbishop's daughter, who kept the splendid work going during Miss Pallister's absence, of the late MISS MILLARD, who had been matron of the Children's Home for many years, and of the long line of faithful workers connected with this Institution. The Home of Peace for the Dying, of which we heard from Mrs. Wright, the Archbishop's wife, during her visit to Canada some few years ago, does a wonderful work in Sydney. Ninety-six patients were admitted last year.

There is a wide range of activities of these Australian deaconesses—factory dinner-hour talks, girls' clubs, cheering visits to hospitals, work among boys in populous quarters, and many other phases, expressive of practical Christianity. One blessed side is the lush deaconess work among women in lonely parts, and Deaconess Shorbridge gave a vivid picture of her bush work—in the saddle for four and five montas, and even then covering only a small portion of her field of operations—extending 16,000 square miles.

May such heroines of the Church be granted official recognition so as to enable them to give the highest spiritual ministrations in the places where they work!

Why to Hartford?

Through the Letter Leaflet, and from Board meetings reports, we hear every year of W.A. missionary candidates who are studying at the "Kennedy School of Missions," in Hartford, Connecticut. The old saying is true that "far-off pastures look green," and of course this American school must look good to the Candidates' Committee, or the young women would not be sent there. The reputation which this school has gained in Canada is that it is a hot-bed for radical theology and radical Biblical criticism. Is that a desirable or necessary feature? If power or skill in theological teaching or argument is necessary to the missionary, surely Canada can supply it, for in the city of Toronto there are two Church of England theological colleges with no mean standing. There is also a Church of England missionary training House, which has sent out some of our most splendid workers in the field. If highly specialized knowledge of missions is necessary before the young women go out to their field of work, surely, too, Canada can supply that. Courses of lectures for these missionaries-in-training could be asked for from the Educational Secretary of our Church, Dr. W. E. Taylor, who from a resi-

dence of over ten years, as a worker in China, knows conditions there "down to the ground," from Canon Gould, General Secretary of the M.S.C.C., who was for some years missionary in Palestine, from Rev. R. H. A. Haslam, thirteen years head missionary in Kangra, India, who is working as Secretary of the Upper Canada Bible Society, but is vitally interested in and in touch with Indian affairs; from the missionaries on furlough, of whom there is generally one at least in Toronto during the year. Was the Rev. J. Cooper Robinson, or the Rev. R. A. Millman, both from Japan, asked to give a few lectures to these students who were contemplating working in that field? I mean officially from the Mission Boards? What more in the way of training do they need? We do not need to be narrow, but we do want to use home talent and power, if possible, and to patronize our own institutions.

People are asking why our young women are not being trained in Canada, when we have all the talent necessary for that training within our own Church?

Some Memories of Miss Grier

(Continued from page 751.)

ployed at the blackboard. Her sense of fun, of sympathy with all the amusements and interests of young people, kept her young to the end of a long life, and her gay, racy, criticisms of the costumes and character-acting of the girls at the annual masquerade were looked forward to by teachers and Sixth Form girls as one of the special pleasures of the evening.

From the Bishop Strachan School during her long headship there went forth hundreds of girls. Some became head-mistresses, teachers, nurses (Frances Munro, an old girl of hers, was the first nurse to die at her post during the Great War), writers, social workers not a few, actresses, leaders of society, whose influence and example were, and are, nobler for her teachings. But we thank God most heartily for the rank and file whom she trained to be good daughters, sisters, wives, and many families owe to her, under God, the priceless gift of a good mother.

Her memory was marvellous to the last. She learned Francis Thompson's "Hound of Heaven" by heart, because, she said, it needed thinking to understand it. A booklet of verses gathered from among many others also written by herself, under the title of "Alleviations," and published by request, will now be doubly precious to those who already know and love it.

She, with Mrs. Broughall, wife of the Rev. A. J. Broughall of St. Stephen's, Toronto, helped to bring her sister, to found the first Canadian Sisterhood (of St. John the Divine, in Toronto and Regina). And when in 1899 she left the B.S.S., it was in St. John's House she found a home under the care of the Rev. Mother. Her consistent life and joy of devotion was a constant stimulus to the Sisters.

She was a great Victorian School-mistress, and though the first to own that methods had changed and new plans were needed to train girls for the new scope and ideals before them, yet she did much to prepare for the super-structure. Her "grandchildren," as she lovingly called her "old girls'" children, owe to her in great measure the privileges they now enjoy. She has passed within the veil, but has left behind a great vision for those who have eyes to see, and her prayers are now more clear-sighted and more powerful, and her old school will surely reap the blessing.

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Anglican Forward Movement
Continuation Campaign—Diocese of Toronto
ARCHDEACON J. C. DAVIDSON,
Diocesan Commissioner
583 Bathurst St., Toronto

The Lloydtown and Schomberg Campaign.

A visitor to this distinctively rural parish realizes the wealth of Canada's heritage and the importance of those who deal with it as his eyes rest with delight on the rich, magnificent country in this favoured district.

The people of this parish and district are well-disposed to religion, and when interested give it a fine, generous response. All this was proved in the short ten-days' campaign of the Forward Movement.

The campaign had a fine ending in a supper given by the women of the parish in the Market Hall, Schomberg, at which just over two hundred adults sat down, others coming in for the inspiring conference which followed, filling the hall with an audience in which the spirit of friendliness and warm fellowship was distinctly and constantly in evidence. Rev. A. P. Kennedy brought over a large contingent from both Beeton and Tottenham. Rev. H. A. and Mrs. Meek came with their people from Bond Head. St. John's, Tecumseth, and Oak Ridges were also represented, while the congregations of Kettleby and Nobleton were out in force as part of the parish.

The different delegations rose together, one after another, at the call of the Diocesan Commissioner, and representatives gave their greetings.

Dr. Cummings, of Bond Head, gave interesting reminiscences of Tecumseth parish and the district fifty years ago during the incumbency of Rev. John Davidson, Sr., and the remarkable Harvest Festivals held at that time, at which the whole community gathered, first at service in Trinity Church, then in long procession, with banners distinctive for each Sunday School, and led by the Sharon band, to the Bond Head drill shed for dinner, afterwards for sports to a grove, and back for tea. From 600 to 800 adults and children participated in these long-looked-forward-to annual events.

An effective personal contribution to an invigorating conference was that by a leading farmer of Schomberg, who said in a direct, homely fashion: "I have been careless in regard to my religious duties, and I represent a big crowd of men who have been the same, but we may measure up yet. For my part, I now place myself in the hands of Archdeacon Davidson and Mr. McCollum for any job that I can do." (Loud applause.) It is understood that this enterprising volunteer did not leave that hall depressed by any "out-of-work" forebodings!

A Call for Co-operation.

If, as is generally conceded, the Educational and Spiritual Campaign, touching the very heart and life of the Church, is infinitely more important than the financial effort last winter, should there not be now ascending a tide of intercession far greater in volume and intensity even than that which accompanied the financial campaign, and was so strong a factor in its magnificent success?

It would be most helpful if the particular parishes in which the campaign has been or is being conducted were mentioned by name. This would bring out the interest of the whole Church in her various parts and contribute to the solidarity of the Church.

Boys and Girls

Dear Cousins,—

Here comes the snow, though it only had a look at us just for a minute this week before it flew away again directly Mr. Sun got his eye on it. I suppose my western cousins have seen a good deal of it already, for from what I hear from the west, it visited them some time ago. But the cold weather makes us all brisker. I know I had to hustle to keep warm yesterday.

I wonder what you've all been thinking about this week? I've been thinking about two things more than others, and if you were here, and I were talking to you instead of writing, I'd say, "Guess what?" I wouldn't wonder if some of you did guess, too. China and Armistice Day, of course.

You must all know by now of the dreadful state of things in North China, where there isn't any food, and millions of people are starving. We have only about ten million people in Canada, and in that part of China there are nearly three times as many. Suppose our crop of wheat failed! Suppose we had no rain at all for months, so that all the grain withered, we'd be pretty badly off, wouldn't we? Well, that's what's happened in China, and now they are sending messages to us to help them. We ought to. We've got the wheat, and though we can't save all the people who are starving, still we can help a little somewhere. If you look on the outside cover of your last week's *Churchman* you'll see that one fund has already been started, and every single cent helps. I do hope you'll be thinking of China this winter, when you're warm and cosy and well-fed; and don't let it stop at thinking. They want real help as well as thought.

And Armistice Day! What did you all do? I went up to church for a short service held just about noon, and for two minutes during the service, everybody stood in absolute silence while we remembered the war, and the brave men who had given up their lives for us. We must never forget them. Quite near to me were some very distinguished soldiers, who had all served overseas, and one or two were wounded. The sight of those little gold stripes brought back the war very vividly. In the church also were the Governor-General of Canada and the Duchess of Devonshire, and as we stood in silence I was trying to imagine what it was like in London, far away in England, where the King himself was unveiling a memorial to all who had died in the war, and where, in Westminster Abbey, was being buried the body of an unknown soldier, brought from France; it must have been a most impressive scene, and now one of the ordinary Tommies lies in the Abbey, the place where England's greatest men are buried.

That is the way they paid honour in England to the ordinary soldiers, who didn't perhaps get all the glory, but who did as much to save the Empire as the most distinguished general of them all. Don't you think it's a beautiful idea?

It seems to me that this letter is getting very long, so I'd better stop. Which Cousin was it whom I saw on Friday with a toboggan out already? He was having good fun, too; I saw him a few minutes after I'd left the hospital, where I'd been to see a sick friend, who hasn't been able to walk since last March, and won't be able to till next March, either! How would you like that?

Your affectionate
Cousin Mike.

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affectionate Cousin Mike.

Beside the Home Fires

Notes on Girl Guide Work

By IRIS

A WOMAN who can be a good and helpful comrade to her brother, her husband or son along the path of life is really a guide to him.

The name Guide, therefore, just describes the members of our sisterhood, who besides being handy and ready for any kind of duty are also a jolly, happy family, and likely to be good, cheery comrades to their mankind, writes Sir Robert Baden-Powell in his foreword to "Scouting for Girls," the American Handbook. It is a book we can recommend as being specially good in its nature study, map-making, study of the stars, and camping hints. The Iris Patrol have started a library of their own, and the book they are now enjoying is the Girl Guide Book of Games, by Miss Behrens, they got from the Girl Guide Shop, 27 Buckingham Palace Road, London, S.W.

A Guide writes to us from a remote place in Eastern Ontario, telling how they started a company a few years ago. She says there was nothing for the girls in our district to do. We were a long way from a town; it seemed to us we were outside of everything. There came into our midst a young Englishwoman who had been a Guide. She gathered us together and told us about the work. We sent to Eaton's for the Guide Book; then we started and very soon passed our tenderfoot test and had three active patrols, namely, The Pine Tree, The Oak, and The Maple. We had one of the happiest summers of our girlhood. We learned to love nature, to know the birds and the flowers, to track and to be observant. We were fond of signalling, could send messages to each other over our hills. We made collections of flowers, leaves and insects, which we treasure still. In winter we had many happy evenings together studying cooking, embroidery, first aid, and many useful arts. When the war came we all joined our Red Cross Circle and did our best to help, and some went into munition work, and so the Pine Tree and the Oak Patrol are all married or scattered, but still some of the Maples keep together, and one who was a Patrol leader is trying to gather in the Rosebuds to form a company. Our friend who started us has passed on, but we still love and remember our dear Captain. I wonder if she knows all the good she did in helping us to become better and happier women. I wonder also if women know how much of true interest, of joy of life they miss, and of the fascination of Guide work, how it carries you along, keeps you young. One of the greatest needs of the day is leadership, and as women come more into public life and to more responsibility the greater the need. The war has shown us that women can rise to every occasion, but how much more efficient their work would be if there was more real training in the art of leadership.

"In the Girl Guide Movement as in the Boy Scouts we have the small unit—the Patrol commanded by its own leader. She is the responsible officer for leading her Patrol to victory, and for keeping each member of the unit up to the mark so that the Patrol, as a whole, does not fall behind any other. To do this effectively she soon discovers that she has to be a leader not only in name, but in fact and in act. She has to use her brains and thought, her initiative and power of command, to hold and lead those under her. Having learnt how to obey and how to restrain herself

she develops the power of command and her own sense of responsibility, thereby unconsciously preparing herself to take higher positions of trust in real life later on." But above all this means for each the development of character.

One wonders sometimes even in our Church Societies why the leaders were chosen as leaders, they seem to lack so entirely that gift. But there is always hope, so when this generation is grown up and trained as Guides they will know something of honour, for the first and greatest law is, "A Guide's honour is to be trusted," and another is loyalty—loyalty to friends.

So let us hope that in all our future organizations all the treachery and back-biting will be done away with and women will know how to "play the game," and also to learn that true religion does not consist in preaching but in doing, and doing the right thing according to the law of honour, loyalty, brotherhood and courtesy, which is the law of the Guides, that law being founded on what our ancestors called the Noble and High Order of Knighthood, and, after all, that great order of Knighthood was founded on the law and the ideals that were taught by One Who said, "Learn of Me."

INFALLIBLE RECEIPT.

A certain field marshal, being asked how he accomplished his great and successful drives at the enemy, said:—

"First, I decide just what I want to do.

"Next, I make all preparations to do it.

"Then I do it."

Now doesn't that look like a great plan for any Lifeman?"

Decide what you want to do.

Make all preparations to do it.

Then do it—that's all.—International Lifeman.



Growing Old Together

THIS aged couple, mellowed by time and the experiences of life, are happily growing old together.

They are happy because they are healthy. Life is still full of interest to them, and they are wide awake to new ideas.

These are the kind of old people that everybody likes. For, in spite of the years, they are cheerful and optimistic.

It is only natural that the blood should get thin and vitality wane as age advances, but there are ways of keeping up the quality of the blood and maintaining health and vigor.

Very many men and women have found in Dr. Chase's Nerve Food exactly what they need to restore energy and strength and keep them healthy and happy.

As an example Mr. Stephen J. Leard, North Tryon, P.E.I., writes: "At seventy-five years of age my heart gave out and became very irregular and weak in action and would palpitate. My nerves also became weak, and I could do nothing but lie in bed in a languishing condition, losing strength and weight. In that condition I began using Dr. Chase's Nerve Food, and am cured. Had I not obtained this treatment I would now be in the box with the roof over my nose. At eighty-one I have an energy which means go, and I am writing this letter so that old people like myself may prolong their health and strength by using this great medicine."

There can be no doubt that this treatment contained exactly what was required to build up Mr. Leard's system.

We are constantly receiving so many letters of this kind that we can, with the greatest confidence, recommend people of advanced years to put Dr. Chase's Nerve Food on trial, as a means of restoring and maintaining health and vigor.

Here is another interesting letter. This time from a lady:

Mrs. Joseph Lalonde, Hydro Glen, Ont., writes: "I have to thank you very much for what your medicines have done for me, especially the Nerve Food and Kidney-Liver Pills. I was so run down and nervous last summer that I was in bed most of the time, unable to do any work. I have also been troubled with my kidneys for over twenty years, and tried every doctor I knew of without any permanent results, but I can say that Dr. Chase's Nerve Food and Kidney-Liver Pills have made me feel quite different. Since taking this combined treatment I have been able to do my housework, and although I am now 76 years old, I feel better than I have for years."

("I know Mrs. Joseph Lalonde, and believe her statement regarding Dr. Chase's medicines to be true."—W. P. Flannery, Postmaster.)

Dr. Chase's Nerve Food, 50 cents a box, 6 for \$2.75, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. Only the genuine bears the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author, on every box.



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Boys and Girls

Birds of the Merry Forest

BY LILLIAN LEVERIDGE

(Copyright applied for)

CHAPTER XXVI.

The Great Grey Bird.

THE blue velvet shadows were lengthening over Lonely Lake as the sun slipped behind the trees, and Shadow, the Whip-poor-will, slowly awoke from his long sleep. He had been roused by the sound of voices, which he recognized as those of Downy and Redhead, the Woodpecker cousins.

"You don't expect me to believe that yarn, do you?" Downy was saying.

"I tell you it isn't a yarn; it's every word true," replied Redhead with some spirit. "You spend your life in this out-of-the-way spot, and when anybody more venturesome than yourself tells you what is going on in the great, wide, wonderful world, you think it's all fairy tales."

With a soft rustle of his shadowy wings, the Whip-poor-will joined the two cousins, eager to hear more. "What is it all about?" he asked. "I was asleep and missed your story, Redhead, but I'd like to hear about the great, wide, wonderful world."

Redhead welcomed a more appreciative listener. "You see," he began with a proud toss of his crimson head (he was one of the handsomest of the Woodpecker family, and he knew it), "I have been living near a big, splendid city on the shore of a beautiful lake too wide to see across, and I have always been very fond of visiting the lovely parks. Thousands and thousands of people live in the city, but I am never afraid of them, for I don't believe there is a single one who would touch me.

"Well, as I was telling Downy, I have often seen a most wonderful bird flying over the city—a huge grey bird with great wings that never flap. Sometimes they look grey, and sometimes they flash like gold in the sun. It has a short, flat tail, and a queer-shaped head, with the face of a man. It flies away, away up in the sky. A bird the size of you or me would never be seen so high up as that. It breathes so hard that you can often see its breath, and it makes a strange, loud buzzing sound all the time it is flying. It is a bird of mystery. It gives me a queer feeling every time I see it, and I can't make it out at all."

"Perhaps it is an Eagle," Downy suggested.

"An Eagle!" cried Redhead scornfully. "An Eagle would be nowhere beside this bird. I guess a good many Eagles could perch on its back and wings. Besides, there's nothing mysterious about an Eagle, but this great grey Bird—I simply can't make you understand what it is like."

Shadow listened in silence. The story of this wonderful Bird interested and fascinated him strangely. He longed to know more, and to see it for himself.

"I've seen flocks of Pigeons and other birds try to follow it," Redhead went on, "but it was a foolish chase, for they could never fly so high nor so swiftly. 'I'd be afraid to go near it myself; it could swallow you or me as easily as we would swallow a mosquito. And the marvellous things it can do in the air—diving and twisting and circling. But I won't try to tell you; you'd never believe me, never!'"

Redhead refused to tell any more; he said it was nearly his bedtime

and he was sleepy. But Shadow was very wide awake. Noiselessly he flew through the darkening woods to the deserted garden; and there, all night long, he put into his song all his wonder and longing for a glimpse of the great grey Bird.

Before long all the birds in the Merry Forest had heard the story. Some believed and wondered, but a great many only laughed.

At last, however, on a never-to-be-forgotten day, the bird of mystery flew over the Merry Forest. There was no mistaking it—its great grey wings that never flapped, flashing golden in the noonday sun; its strange, buzzing song; its little clouds of misty breath—all were even more wonderful than Redhead's story. Little else was talked of in the Merry Forest for several days, and those who had missed the sight were sick with envy of the rest.

Shadow was one of these; he had of course been taking his usual noonday nap, and even if he had been awake his eyes would not have stood the strong light in that dazzling, cloudless sky.

But from the very depths of sadness he rose suddenly to the heights of joy.

It was just after sunset, on a still, moonlight night. Shadow was in a little oak tree on the top of Windy Hill, when, faint and far away, but growing louder every minute, he heard the strange buzzing song of the great Bird. He knew what it was, and his whole body quivered with excitement. Was the bird of mystery going to fly over? Would he see it in the sky?

(To be continued.)

FROM — TO —

While on a railroad train, did you ever stop to consider how many different men are involved in bringing you safely to your destination? Train despatchers, telegraph keymen, signal-towermen, trackmen and the engineer himself, all are diligently responsive and awake to every condition that may aid in bringing you safely to your journey's end.

WORKS BOTH WAYS.

"One by one our children leave us," said the mother sadly, as the fourth daughter started on her wedding journey.

"Yes," replied the father, a little more sadly, "and one by one they bring our sons-in-law back to us."

ANOTHER ITEM.

"This bill of yours—why, it makes my blood boil!" the indignant patient stormed.

"Ah!" the man of medicine returned calmly, "in that case we must make a little change," and, taking the bill he added the line:

"To making blood boil and thereby sterilizing system, \$25."

SELF-EFFACEMENT.

"Leonidas!" exclaimed Mrs. Meekton, "are you aware that I was reading my essay on politics aloud to you?"

"Yes, my dear."
 "But you went to sleep."
 "Why not? You removed every doubt so thoroughly and solved every problem so completely that I saw no further reason for retaining personal consciousness."